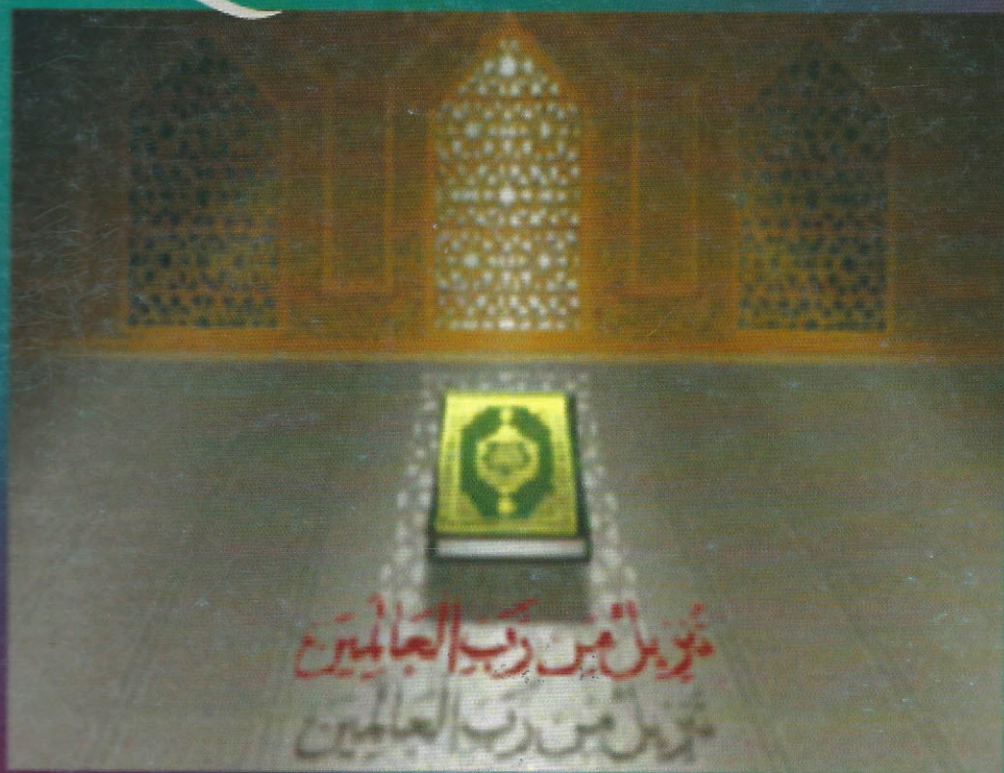


An Introduction to the QURAN



Dr Suhaib Hasan

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CONTENTS

Chapter 1:	The Qur'an introduces itself	1
Chapter 2:	Collection of Qur'an	5
	Three ways of divine communication	5
	Recollection of revelation	8
	The order of surahs and verses	9
Chapter 3:	Collection of the Qur'an during the caliphate of Abu Bakr	12
Chapter 4:	Collection of the Qur'an during the caliphate of Uthman	14
Chapter 5:	Some common misunderstandings	19
Chapter 6:	Facts and figures about the Qur'an	21
	The 99 names of Allah Almighty	23

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Chapter 1

The Qur'an introduces itself

A. Qur'an literally means "a recital".

It has been preserved in a guarded tablet or a well-preserved book, as indicated by the following two verses.

إِنَّا هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

Nay, this is a glorious Qur'an
(Inscribed) in a tablet preserved.

(85: 21-22)

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا
الْمُطَهَّرُونَ ﴿٧٩﴾

That is indeed a Qur'an most honourable

In a Book well-guarded which none shall touch but those who are
clean.

(56: 77-79)

Only the purified souls (i.e. the angels) had access to it, so Shaitan could never interfere with it. From this guarded place in the House of Glory, it was brought down to the lowest heaven in preparation for the next stage. The Archangel Jibra'il (Gabriel) was commissioned by Allah Almighty to reveal it to the Prophet gradually, in accordance with the situation. Its descent to the lowest heaven took place in Ramadan, and its revelation to the Prophet Muhammad (ﷺ) also began in Ramadan in the Night of Power. Allah Almighty says,

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

We have indeed revealed (this Qur'an) in the night of Power. (97: 1)

Ramadan is specifically referred to in the following verse:

شَهْرُ

رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ
وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ

Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind, also clear (signs) for guidance and judgment (between right and wrong)

The Prophet (ﷺ) received the first revelation in the cave of Hira when his age was forty years and seven months according to the lunar calendar, and thirty nine years, three months and twenty six days according to the solar calendar. It was the 17th of Ramadan, the first year of the Prophethood (610C.E.) The first five verses of Surah Al 'Alaq formed the first revelation:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Read in the name of thy Lord and Cherisher who created man out of a leech-like clot. Read and thy Lord is most Bountiful. He who taught (the use of) the pen. Taught man that which he knew not.

(96: 1-5)

B. The Qur'an has been given a number of attributes, such as The Book (because it has been preserved in writing), the Reminder **ذِكْرٌ**, Guidance **هُدًى**, Light **نُورٌ** and the Criterion **فُرْقَانٌ**. It is called *Reminder* because it reminds man continuously of the realities that he is apt to forget. It reminds him of his lowly origins, his Creator, his purpose in this life and his ultimate end. It also reminds man of the rise and fall of past nations such as 'Ad, Thamud, the people of Nuh, Pharoah and his courtiers. These stories are repeated again and again, not for their historical value, but for the moral lessons that can be derived from them. Allah Almighty says

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

And we have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

(54: 17)

It is Guidance Supreme for all areas of our life, because man yields easily to temptation and sin, wherever or whoever he may be.

Adam (A.S.) and Hawwa (Eve) were commanded by Allah to avoid a certain tree while they were in their first home in Paradise. But they allowed themselves to be persuaded by Satan and tasted from the prohibited tree. When they realized their mistake, they immediately repented. They were then sent down to earth, but Allah promised that he would not leave man to stumble in darkness but would send His messengers from time to time.

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٨﴾

And if, as is sure, there comes to you Guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.

(2: 38)

Allah Almighty has blessed His creation with different kinds of guidance:

a) Guidance through instinct.

The animals, birds and insects manage to survive in this world largely from instinct. The ants and the squirrels store up food in advance instinctively and not because they know about the four seasons. Bees are born with the ability to make their marvellous hives. Right from infancy, even man does many acts taught to him only by his instinct.

b) Guidance through senses.

Most animals also depend on their senses for survival. Dogs have a keen sense of smell and grasshoppers have a marvellous sense of hearing. Some fish, such as the jelly-fish, can detect an approaching storm long before a man can. Even among human beings, there are those with more powerful eyesight or better hearing than others. In the pre-Islamic era, an Arab lady called Zarqa al-Yamama was famed for her power of seeing objects which were at a great distance from her. Once she informed her tribe about a group of trees advancing towards them. Everyone mocked her for imagining moving trees, but she was proved right by a sudden attack from an enemy tribe who had been advancing towards them camouflaged as trees.

Guidance through senses is however incomplete and can be very wrong. Desert travellers are often deceived by the sight of water on the sand. When they approach, it turns out to only be a mirage. Just look at a pen inside a glass of water. It will seem crooked. But although our eyes tell us that the pen is crooked, we choose to ignore them and rely on another kind of guidance, which tells us that the pen is still straight. This guidance is that from our intellect.

c) Guidance from intellect.

It is the mind which corrects mistakes made by our senses. Man uses this gift from Allah to differentiate between right and wrong, good and evil, truth and falsehood. Man has made outstanding achievements in fields such as medicine and physics by using his brain. And once his brain fails him, he ends up either in hospital or in the graveyard.

But the intellect has its shortcomings and limitations. Wrong decisions are easily made at critical moments. Even the wisest of sages have been unable to provide solutions for all of mankind's problems throughout history. In the United Kingdom, capital punishment was abolished for being abhorrent to civilized society. The rise in the number of vicious rapes and brutal murders over the years has left the

lords of Westminster clamouring for the restoration of the death penalty. However, other law-makers remain unconvinced by their arguments, and so the final word has yet to be said on the subject.

The only sensible alternative to these legal wranglings is to turn to a higher and more knowledgeable authority. And this is the authority of Allah. He has saved us from confusion and the task of making difficult and serious decisions by sending His own guidance.

No man-made law can compete with the divine guidance that was sent down at intervals and was finalized in the form of the Qur'an. This guidance gives answers when the intellect is bewildered. It illuminates the world with light when man is in the darkness of disbelief and hypocrisy.

The Qur'an portrays the life of a disbeliever in the following words:

وَالَّذِينَ كَفَرُوا أَعْمَلُوا كَسَرَابٍ
بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا
وَوَجَدَ اللَّهَ عِنْدَهُ فُوفَتْهُ حِسَابُهُ ۖ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾
أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ
فَوْقِهِ سَحَابٌ ۖ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ
يَكْدِرْهَا ۚ وَمَنْ لَّنَجْعَلَ اللَّهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾

But the Unbelievers, – their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it he finds it to be nothing. But he finds Allah with him, and Allah will pay him his account and Allah is swift in taking account:

Or (the Unbelievers' state) is like the depth of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another, if a man stretches out his hand, he can hardly see it. And to whom Allah gives not light, he has no light. (24: 39-40)

The actions of the disbelievers are fruitless and have no reality, like the mirage. They live in pitch darkness and will never be able to come out of it until Allah Almighty shows them the light of the Qur'an.

The Qur'an is a criterion for judging between truth and falsehood. For example, the first major battle that was fought by the believers and non-believers was at the wells of Badr. The Qur'an comments on the battle and declares the day this battle was fought as Yaum ul Furqan: a criterion between falsehood and truth.

Chapter 2

Collection of the Qur'an

The Qur'an was collected in three stages: during the Prophet's life, during the Caliphate of Syyyedina Abu Bakr and the Caliphate of Uthman. We shall now study each stage in detail.

First, let us see how Allah Almighty spoke to His messengers.

Three Ways of divine communication:

Allah Almighty communicated with His exalted Messengers in three ways, as described in the following verse of Surah Ash-Shura:

وَمَا كَانَ
لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ
رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ

It is not fitting for a man that Allah should speak to him except by revelation or from behind a veil or by the sending of a Messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise.

(43: 51)

These three ways of divine communication with man are as follows:

A. *Wahi* (وحى) – this is a swift but secret inspiration, a few examples of which are below.

i) Through instinct. Allah Almighty has revealed to the bee the knowledge to build hives in trees and even on mountains:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ
أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

And thy Lord revealed to the bee: Make hives in the mountains and in the trees and in (men's) habitations.

(16: 68)

ii) Suggestions to the mind.

Allah inspired the Mother of Musa (Moses) to throw her son into the river. She was convinced that somehow her child would be safe.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ

أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي

وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

So we sent this inspiration to the mother of Moses: suckle thy child, but when thou hast fears about him, cast him into the river, but fear not nor grieve: for We shall restore him to thee and We shall make him one of Our messengers. (28: 7)

iii) The Prophet Zakariyyah was given the good news of a son in his old age. He was then commanded by Allah not to speak for three days, so when he appeared before his people, he had to communicate with them without using his tongue. He somehow conveyed to them the message of Allah that they were to occupy themselves with the glorification of Allah every morning and evening.

فَخَرَجَ عَلَىٰ قَوْمِهِ

مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا

So Zakariya came out to his people from his chamber: He told them by signs to celebrate Allah's praises in the morning and in the evening. (19: 11)

iv) Allah's revelation to the angels:

During the battle of Badr, Allah revealed to the angels:

إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا

When thy Lord revealed to the angels: I am with you, so make firm those who believe. (8: 12)

(v) The category of Wahi also includes inspirations from Satan to his followers, who are from among the Jinn and mankind.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا

شَيْطَانٍ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ

الْقَوْلِ غُرُورًا

Likewise did we make for every Messenger an enemy. Satans among men and Jinns inspiring each other with flowery discourses by way of deception.

(6: 112)

(vi) Allah Almighty sometimes revealed His teachings to His Prophets without using the medium of the Archangel Jibra'il. The Prophet Muhammad ﷺ received such forms of Wahi on many occasions. In his case, this Wahi is commonly known as "Hadith" – the Sayings of the Prophet.

According to one Hadith, there is a type of Wahi which even the ordinary person can receive. This is a good dream, which is equal to about one 46th part of a Wahi. Such dreams give a glimpse of the future using symbolic terms. A person who has knowledge about dreams can interpret it correctly to reveal what it actually means. As a prelude to the revelation of the Qur'an, the Prophet began to have true dreams six months before he received the first revelation. All these dreams came completely true.

B. Divine communication from behind a veil

A vivid example of this kind of communication can be seen in the story of the Prophet Musa (A.S.). Allah Almighty spoke to him on Mount Sinai from beyond a veil of light.

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٤﴾

And to Moses, Allah spoke direct.

(4: 164)

The Prophet had a similar experience during his night of ascension to the heavens. Allah Almighty spoke to him directly, commanding him to establish prayer fifty times a day. As is well known, this number was gradually reduced to five. The final verses of Surah al Baqara were also revealed on this occasion.

C. Divine communication through the agency of Jibra'il

The entire Qur'an was revealed to the Prophet Muhammad ﷺ through the medium of Jibra'il in a period of time that lasted twenty three years. Only on two occasions did the Prophet actually see the archangel in all his majesty, with his six hundred wings. This was once outside Makkah, and the second occasion was during the night of ascension. Surah An-Najm describes this second appearance:

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾
ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَّىٰ فَقَدَرَ أَصْفَدَ ﴿٨﴾
فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾

It is no less than inspiration sent down to him. One mighty in power taught him.

He is endowed with wisdom for he appeared (in stately form) while he was in the highest part of the horizon. Then he approached and came closer and was at a distance of but two bow-length or (even) nearer. (53: 4-9)

The angel also appeared to the Prophet in human form, and on some occasions he was invisible to everyone except to the Prophet.

Some of Jibra'il's conversations with the Messenger of Allah are preserved in Hadith. One of the most well-known of these is the one in which the angel asked the Prophet the meanings of the words Iman, Islam and Ihsan in order to teach the companions sitting nearby.

Allah Almighty revealed the entire Qur'an, from its beginning to its end, to the Prophet ﷺ through the medium of Jibra'il.

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٦﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿١٧﴾

Verily this is the word of a most honourable Messenger, endowed with power, with rank before The Lord of the Throne.

(81: 19-20)

Recollection of Revelation

Having discussed the various forms of divine communication, we can now return to the topic of the collection of the Qur'an.

When the angel Jibra'il used to recite the verses of the Qur'an, the Prophet would repeat the revelation word by word, as if to absorb it completely into his heart. He was seriously concerned about missing even a letter of the revelation, and so Allah Almighty consoled him in the following words:

لَا تَحْرُكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾

Move not thy tongue concerning the (Qur'an) to make haste therewith. It is for us to collect it and to promulgate it.

(75: 16-17)

Allah thus promised that the Prophet would not lose a single word of the Qur'an and that it will forever remain in safe repository.

The Prophet preserved the revelations both in writing and in memory. He employed the services of many scribes, who may have numbered up to forty. Imam Bukhari records that the following seven scribes were the most prominent: Abdullah b. Mas'ud, Salim b. Ma'qal, Zaid b. Thabit, Ubayy b. Ka'b, Mu'ad b. Jabal, Abu al Darda, and Qais b. al Sakan.

Abu 'Ubaid (d. 224H) records at least twenty three names as recitors of the Qur'an, including the four Caliphs. The material on which the Qur'an was written down included camel skins, shoulder blades of animals, slabs of stone, bark of the palm tree and papyri.

All the companions of the Prophet tried to commit the Qur'an to memory, wholly or partly. Such people were known as *Hafiz* (preserver of the Qur'an). Ten thousand companions of the Prophet are recorded as having memorized the entire Qur'an, including some women.

The order of the Surahs and verses

The Prophet received the first revelation in the cave of Hira. After a lapse of six months (or, as in some narrations, two and a half years), he received the second revelation. In this he was commanded to convey the message of Allah to other people:

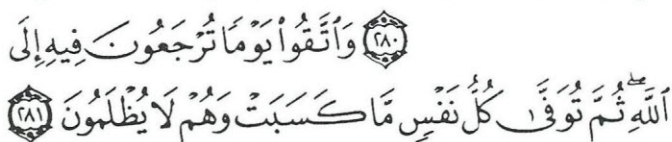


O thou wrapped up (in a mantle)!
Arise and deliver thy warning.

(74: 1-2)

The revelations then continued for the rest of the Prophet's life, ending only nine days before his death. This final revelation was on the 3rd of Rabiul Awwal 11A.H. According to many authentic Hadith, the Prophet used to read the Qur'an (as much as had been revealed so far) with Jibra'il every year during Ramadan. During the last Ramadan before his death, he read it twice with the angel. It is logical to suppose that there must have been a certain order in which he read all the verses. The Prophet also used to direct scribes as to the positioning of verses and Surahs in the Qur'an. The following Hadith suggest clearly that there was a known order of the verses contained in the Qur'an.

i. According to al-Kirmani, the last verse to be revealed to the Prophet was:



And fear the day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

(2: 281)

Jibra'il asked him to place this verse in Surah al Baqara between the verses on Riba (usury) and the one related to debt. (Al-Itqan - 2: 64)

ii. The Prophet said: The one who reads the final two verses of Surah al Baqara, they will be sufficient for him.

iii. The Prophet said: Whoever reads the first ten verses of Surah al Kahaf, he will be saved from Dajjal. (Muslim).

iv. Uthman b. Abil 'As said: I was sitting with the Prophet when he suddenly riveted his gaze, looking straight ahead. He then said: Jibra'il came to me and asked me to place this verse (verse 19 of Surah an Nahl) at this place in the Surah. (Ahmad)

The following Hadith show that there was a clear order for the Surahs of the Qur'an as well.

i. The Prophet used to say to Uthman: place this Surah at such and such a place (Abu Da'ud)

ii. Narrated 'Abdullah bin Mas'ud: Surat Bani-Israel, Al-Kahf (The Cave), Maryam, Taha, Al-Anbiya' (The prophets) are amongst my first earnings and my old property, and (in fact) they are my old property. (Bukhari)

iii. Hudhaifa al Thaqafi, a member of the deputation from Thaqif, embraced Islam in Madinah and asked the companions about how they finished the Qur'an every seven days. They replied that they read the Qur'an according to the following division: 3 Surahs, then 5, then 7, 9, 11, 13, and then the remainder of the Qur'an from Surah Qaf'. (Ahmad, Abu Da'ud)

In other words, they read the first three Surahs of the Qur'an in the first day, the next five Surahs in the second day, seven in the third, and so on. The division given in this Hadith covers all the Surahs of the Qur'an except Surah al Fatiha. It shows that the Companions must have known the order of the Surahs in order to follow such a system. The reciters of the Qur'an later devised the following formula in order to remember the beginning of each day's portion. It consists of seven letters, which were grouped together for convenience in the two words **فنى بشوق**

Each letter stands for the first letter of a Surah, which is the first Surah of its group.

ف stands for Surah Al Fatiha.

م stands for Al Ma'ida.

ي stands for Yunus

ب stands for Bani Isra'il.

ش stands for Al Shu'ara.

و stands for Was Saffat.

ق stands for Qaf.

iv. The Qur'an itself gives evidence on this issue. In Surah al Baqara, which is the second Surah of the Qur'an, the following challenge is made:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا
فَاتُوا بِسُورَةٍ مِّن مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

And if you are in doubt as to what We have revealed from time to time to our servant, then produce a Sura like thereunto; and call your witnesses (or helpers if there are any) besides Allah if your (doubts) are true. (2: 23)

Those who reject the Qur'an are challenged to produce even a single Surah comparable to the Qur'an. We can note that there is only one Surah before Al Baqara, and this verse asks the disbelievers to produce one surah comparable to it. Surah Hud is the eleventh Surah of the Qur'an, and it contains a similar challenge in which the disbelievers are asked to produce ten comparable Surahs:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَاتُوا بِعَشْرِ سُورٍ مِّثْلِهِ ۚ مُفْتَرِيَتْ
وَادْعُوا مَنِ اسْتَطَعْتُمْ مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾

Or they may say, "He forged it" say, "Bring ye then ten Suras forged, like unto it, and call (to your aid) whomsoever ye can, other than Allah, if ye speak the truth." (11: 13)

It is thus undeniable that the Qur'an was arranged in order as it was revealed, and this order was preserved both in writing and in memory. The written material was however scattered as it was kept by a number of companions. A variation in the reading of the Qur'an had been permitted in this stage, and a more lengthy discussion of this follows under the title "Collection in the time of Uthman."



Chapter 3

Collection of the Qur'an during the Caliphate of Abu Bakr

The reason behind the collection of the Qur'an by Abu Bakr has been explained by Zaid b. Tabit, an Ansari of Madinah who was a famous scribe of the Prophet

narrated: Zaid bin Thabit

Abu Bakr As-Siddiq sent for me when the people of Yamama had been killed (i.e. a number of the Prophet's Companions who fought against Musailama). (I went to him) and found 'Umar bin Al-Khattab sitting with him. Abu Bakr then said (to me). "Umar has come to me and said: "Casualties were heavy among the Qurra' " of the Qur'an (i.e. those who knew the Qur'an by heart) on the day of the Battle of Yamama, and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby a large part of the Qur'an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected." I said to 'Umar. "How can you do something which Allah's Apostle, did not do" 'Umar said, "By Allah, that is a good project." "Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realise the good in the idea which 'Umar had realised." Then Abu Bakr said (to me). 'You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Apostle . So you should search for (the fragmentary scripts of) the Qur'an and collect it (in one book)." By Allah! if they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said to Abu Bakr. "How will you do something which Allah's Apostle did not do " Abu Bakr replied. "By Allah, it is a good project." Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and 'Umar. So I started looking for the Qur'an and collecting it from (what was written on) palm-leaf stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Surat At-Tauba (Repentance) with Abu Khuzaima Al-Ansari, and I did not find it with anybody other than him. The Verse is:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ
إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty . . . (till the end of Surat-Bara'a)

(At-Tauba) (9: 128-129)

Then the complete manuscripts (copy) of the Qur'an remained with Abu Bakr till he died, then with 'Umar till the end of his life, and then with Hafsa, the daughter of 'Umar'. (Bukhari)

Abu Bakr was convinced by Umar's argument, so he asked both Umar and Zaid to sit at the entrance to the Mosque and record anything that a man knew from the Book of Allah provided that he could produce two witnesses.

(Abu Da'ud)

Ibn Hajar is of the opinion that these two witnesses mean that one person should have the verses preserved in memory and the second person should have them preserved in writing. Zaid b. Thabit was himself a Hafiz but he checked every single verse and Surah of the Qur'an against two witnesses.

Laith b. Sa'd said: "The first person to collect the entire Qur'an was Abu Bakr. Zaid put it in writing. The people used to come to him with whatever they had of the Qur'an. But he would not write any verse except if there were two witnesses for it. The end of Surah Al Bara'a (or Al Tauba) could only be found with Abu Khuzaima al Ansari. Zaid said: Write it down because the Messenger of Allah declared his testimony to be equal to that of two men. So it was recorded." (Al Itqan 1: 60)

The *Mushaf* (text) thus prepared at the order of Abu Bakr was known as Al-Umm (the mother) and it had the following characteristics:

i) The entire text was reported by a very large number of Companions. A narration which has such a high degree of authenticity is known as Mutawatir.

ii) It did not consist of any verses of which the recitation had later been abrogated.

iii) All the verses and Surahs were in the order given by the Prophet

iv) Seven variant letters are found in this text. (An explanation of this can be found in the next chapter.)

The original *Mushaf* was kept by Hafsa, the wife of the Prophet, after the death of Abu Bakr in 12AH.

Chapter 4

Collection during the Caliphate of Uthman

Syyedina Uthman b. Affan, the third Caliph, decided to instigate another collection of the Qur'an because of the variation in its reading, which could cause conflict among the Muslims.

The Prophet ﷺ had allowed the Companions to read the Qur'an with some phonetic variations, as understood from the following reports:

i) Narrated 'Abdullah bin' Abbas : Allah's Apostle said, "Gabriel recited the Qur'an to me in one way. Then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways. (Bukhari)

ii) Ibn Abbas reported Allah's Messenger (may peace be upon him) as saying: Gabriel taught me to recite in one style. I replied to him and kept asking him to give more (styles), till he reached seven modes (of recitation). Ibn Shahab said: It has reached me that these seven styles are essentially one not differing about what is permitted and what is forbidden. (Muslim)

The meaning of the seven letters سبعة أحرف

A number of interpretations are given for the 'seven letters' mentioned by the Prophet ﷺ in the above Hadith.

The following interpretation is that given by the renowned scholar Mr. Abdul Hamid Siddiqi. He gives evidence to show that "there is no difference of words and commands and prohibitions in the Qur'an. It is only a difference of the modes of recitation, born out of the differences in the dialects. The view held by the majority seems to be lucid and correct. Every language has so many local dialects, so is the case with Arabic. Had Allah made the recitation of the Qur'an obligatory in one single dialect, it would have been an unbearable burden for them for the differences in the dialects are due to the natural causes beyond the control of a common man. The Merciful Allah does not put His men to such hardships. He had, therefore, permitted His men to recite the Qur'an in one of the different dialects, which they found easy to recite. This permission is perfectly in accordance with the universal position of the Qur'an which is a Book of Guidance, not only for the Quraish but for all peoples of the world, and thus it is to be recited by all of them. It should be remembered that some of the Orientalists have, on the basis of (seven words) tried to doubt the purity of the text of the Qur'an, but it is a gross ignorance. The "word" here denotes dialect as Lane makes it clear: "This word means a dialect, an idiom or a mode of expression, peculiar to certain of the Arabs." So in the saying of Muhammad (may peace be upon him) the Qur'an has been

revealed according to seven dialects of Arabic; or this means, according to seven modes or manners of reading: Whence (you say) such a one reads in the manner of Ibn Mas'ud. (Sahih Muslim 2:390)

Such variations of dialect are a common occurrence in every language.

For example, the Urdu word Qalam is pronounced Kalam in the Punjab, and Khalam in the dialects of Hyderabad. Below we list only some of the variations of dialect found among the tribes of Arabia in the time of the Prophet

Banu Quda'a pronounce	'Ashi	عشي	as 'Ashij	عَشِيج
Hudhail pronounce	Hatta	حتى	as 'Atta	عَتَّى
Banu Tammim pronounce	Aslam	أَسْلَمَ	as 'Aslam	عَسْلَمَ
Banu Asad pronounce	A'ma	أَعْمَى	as Anma	أَنْسَى
Yemen pronounce	An Nas	النَّاس	as An Nat	النَّات
Himyar pronounce	Al	أَل	as Am	أَمَّ

The original Arabic words are those of the dialect of Quraish, the tribe to which the Prophet belonged.

A less weighty opinion is that the seven letters refer to the various synonyms which can be found for one word among the various Arabian tribes. For example, the following words are used to ask someone "to come" among the different tribes.

Halumma	هَلُمَّ
Ta'ala	تَعَالَ
Aqbil	أَقْبِلْ
Idh-hab	إِذْهَبْ
Asri'	أَسْرِعْ
'Ajzil	عَجِّلْ

"Anas used to read أَصَوَّبٌ قِيلًا instead of أَفْوَمٌ قِيلًا in verse 6 of Surah Al Muzzammil. Someone drew his attention to this, saying: O Abu Hamza! The actual word is أَفْوَمٌ. He replied: All these words أَصَوَّبٌ، أَفْوَمٌ، أَهْيَا mean the same." (Al Tabari)

Ibn Mas'ud used to read رَقِيَّةٌ instead of صَيِّحَةٌ in verses 29 and 53 of Surah Yasin.

The Prophet allowed the Muslims to read some Qur'anic expressions in

the dialect of their tribes, but this was not an obligatory command. These variations however, became problematic for the large numbers of non-Arabs that later entered the fold of Islam during the conquest of the Roman and Persian empires.

Hudhaifa b. Al-Yaman describes his meeting with Uthman in this connection.

(Narrated Anas bin Malik : Hudhaifa bin Al-Yaman came to Uthman at the time when the people of Sham and the people of Iraq were waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sha'm and 'Iraq) differences in the recitation of the Qur'an. So he said to Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Qur'an) as Jews and the Christians did before." So 'Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to Uthman. Uthman then ordered Zaid bin Thabit, 'Abdullah bin Az-Zubair, Sa'id bin Al'As and 'Abdur-Rahman bin Harith bin Hisham to re-write the manuscripts in perfect copies. Uthman said to the three Qur'aishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish as the Qur'an was revealed in their tongue." They did so, and when they had written many copies, Uthman returned the original manuscripts to Hafsa. Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt. Zaid bin Thabit added, "A Verse from Surat Ahzab was missed by me when we copied the Qur'an and I used to hear Allah's Apostle reciting it. So we searched for it and found it with Khuzaima bin Thabit Al-Ansari. (That Verse was):

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ

'Among the Believers are men who have been true in their covenant with Allah.'

(33: 23)
(Bukhari)

The work done during this time was thus confined to compiling one major text of the Qur'an according to the dialect of the Qur'aish. As already explained, one opinion about the seven letters is that it refers to different pronunciations of some letters. As far as the written text is concerned, this would not mean any changes. But according to the second opinion quoted earlier, the variation referred to synonyms, and that some words of the Qur'an were substituted for others. Zaid b. Thabit was directed by Uthman to retain the word which was *Mutawatir* whenever variations arose. For example, in the example of Ibn Mas'ud quoted earlier, Uthman retained the word *صِيحَة* instead of *زُفْيَة*. Zaid was also advised to write the text in the way of the Quraish whenever a variation was found. For example, an argument arose about whether the word Tabut was spelt *تابوت* or

شأبوة . Zaid chose the first option as it was the spelling of the Qur'aish.

The *Mushaf* thus prepared at the instructions of Uthman was called Al-Imam. Six copies (eight according to another opinion) were made and sent to the major provinces of the Islamic empire, such as Makkah, Kufa, Basra, Syria, Bahrain and Yemen. The original text was retained in Madinah. Uthman kept one copy for his personal use. Each of the copies was taken by a renowned Qari who was commissioned to teach the people from it. Two of these original copies can still be found today. One is in the archives of Tashkand (Soviet Union) and the other is preserved in Istanbul.

The main features of the *Mushaf* prepared by Uthman were the following:

i. It was very similar to the *Mushaf* prepared by Abu Bakr. Where variations arose, the style of the Qur'aish was adopted.

ii. When differences of dialect were found, the original expression as used by the Prophet ﷺ was retained.

All the copies of the Qur'an found today are identical to the text prepared by the Caliph Uthman.

iii. As far as the script (خط) of the Arabic is concerned, the scribes of various times introduced much adornment. During the time of the Prophet, a style of writing called Qiramoze had been used in Makkah. In Madina, a style called Hiri was used. In 42H during the Caliphate of Mu'awiya, Abul Aswad al-Du'ali was the first grammarian to use dots (اعراب) on the letters. Until then, no dots had been used to differentiate similar letters, such as ح from ح and خ. In 73H, Yahya b. Ya'mur, a student of Abul Aswad, was ordered by the Caliph Hajjaj to use dots in order to differentiate the letters. In 160H, Khalil introduced the script now known as Kufi. Ibn Muqlah (338H) later introduced the *Naskh* style, which has been the most popular script since then. Adornment of the script does in no way interfere with the actual words. For example, each of the following three words is recorded in two different forms, but modern Arabic calligraphy prefers to use the first form only.

فَظَرَت - فِظَرَة

رَحِمَتْ - رَحِمَة

سُنَّت - سُنَّة

Similarly, the following compound words can be written as one word or as two. For aesthetic reasons, writers prefer to write them as one word.

كَلَّمَ - كَلَّمَ

يُسِّمًا - يُسِّمًا

وَنِيْمًا - وَنِيْمًا

In a few places, the Uthmani text has preserved some silent vowels because they were included in the time of the Prophet.

بِالْعَدَاوَةِ - بِأَيِّدٍ - الرَّكُوءَةِ

Such is the authenticity of the present Qur'anic text that it led William Muir, an outspoken critic of Islam to say:

“Except the Qur'an, there is no other book under the sun which for the last twelve centuries has remained with so pure a text. (W. Muir; Life of Mohammad, London 1858).



Chapter 5

Some common misunderstandings

1. It is reported that Abdullah b. Mas'ud did not include Surah Al-Fatiha and the Mu'awwadhatayn (final two Surahs of the Qur'an) in his personal copy.

Answer

Ibn Hazam said: "This is a totally false allegation attributed to Ibn Mas'ud". Like all other Companions, he used to recite them as part of the Qur'an. The famous Qari, 'Asim reported on the authority of his sheikh, Zirr that Ibn Mas'ud's copy did include Surah Al-Fatiha and the final two Surahs of the Qur'an.

Even if we do accept that Ibn Mas'ud did not include these three Surahs in his copy of the Qur'an, this is not to say that he denied that they were part of the Qur'an. He may have felt that the three Surahs were so well known and so often recited that they could not be forgotten, so he did not write them down in his own copy.

2. The personal copy of Ali contains an order of Surahs different to that accepted by Abu Bakr and Uthman.

Answer

Ali had his own personal copy of the Qur'an in which he recorded Surahs in their chronological order. This was only one individual copy, and the accepted text of the Qur'an was that prepared by the first two Caliphs.

3. The copies prepared by Ibn Mas'ud and Ubayy b. Ka'b differ slightly in the order of their Surahs. For example, they placed Surah An-Nisa before Al-Imran.

Answer

The only variation found in the Mushaf of Ubayy and Ibn Mas'ud is that they placed Surah Au-Nisa before Al-Imran. The reason seems to be that they heard the Prophet on some occasion reading An-Nisa before Al-Imran in his prayer. It is well known that the Prophet acted at times against his normal practice in order to show that the contrary practice was valid. However, the arrangement of Surahs in the Qur'an are based upon his clear instructions, as mentioned earlier, and not in accordance with his recital in prayer.

4. The Qur'an says:

سَنُقَرِّئُكَ فَلَا تَنسَىٰ ۝ إِلَّا مَآءَاءَ اللَّهِ

By degrees shall we teach you to declare (The Message), so thou shall not forget except as Allah wills."

(87: 6-7)

This implies that the Prophet may have forgotten some parts of the Qur'an.

Answer

The Qur'anic phrase "except that which Allah wills" is the key as it shows that He is All-Powerful and that nothing is beyond His capability. Just as He is able to preserve the Qur'an in the memory of the Prophet, so He is able to make him forget it. This is similar to the Almighty's saying about the people of paradise.

وَأَمَّا الَّذِينَ سَعِدُوا ففِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَت
السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرُ مَجْذُورٍ ﴿١٠٨﴾

And those who are blessed shall be in the garden: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord wills; a blessing never to be terminated. (11: 108)

The verse talks about "a blessing never to be terminated", but includes the exemption "except that which your Lord wills". This shows that eternal life in paradise is a gift from the grace of Allah because if He wishes to end it, He can do so easily.

The verse under discussion thus shows that Allah Almighty has the power to make the Prophet forget, although He did not use it.

5. Some Shi'a scholars, such as Al Tabrasi, believe that the present Qur'an does not include a number of verses which spoke favourably of the Prophet's family. He says that a complete Surah called Surah Al-Wilaya was later omitted.

Answer

Even prominent Shi'a scholars have vehemently denied this claim by Al Tabrasi. They themselves quote Ali, who accepted the Qur'an as collected by Abu Bakr and Uthman.

It is reported that Ali said "The person who will be most rewarded because of Mushaf is Abu Bakr. May Allah have mercy upon Abu Bakr. He was the first one to collect the Book of Allah." Concerning Uthman's collection, he said, "O people! Have fear of Allah. Do not exceed your limits by saying that he burned the copies of the Qur'an. By Allah, he did not burn copies except with the agreement of us, the Companions of the Messenger of Allah"

Ali also said, "If I had been the ruler in the time of Uthman, I would have done exactly as he did."

Chapter 6

Facts and figures about the Qur'an

The facts contained in this chapter are based on Al Itqan by As Sayuti and Fawa'id Quraniyya by Ahmad Khairi.

1. The total number of Surahs in the Qur'an is 114.
2. The total number of verses in the Qur'an is 6236.
3. The first five verses revealed to the Prophet were those of Surah Al 'Alaq (Surah 96)
4. The last verse to be revealed was probably verse 281 of Surah Al Baqara.
5. The Surahs of the Qur'an are classified into two categories: Makkan and Madinian.

Makkan Surahs were those revealed to the Prophet before he migrated to Madina. The total number of their verses is 4468.

Madinian Surahs were revealed after the migration to Madina. Their verses total 1768.

Some of the Surahs contain verses which were revealed in another town, but this does not change the classification.

6. There are fifteen places in the Qur'an where the reader or the listener is required to prostrate immediately.
7. The Prophet grouped the Surahs under the titles of Tiwal (طَوَال), Mi'in (مِئَاتِينَ), Mathani (مِثَانِي) and Mufasssal (مُفَصَّل). He said, as reported by Wathila b. Al Asqa, "My Lord granted me with seven Tiwal to replace Taurat (Torah), Mathani instead of Injil (Bible), Mi'in instead of Zabur (Psalms). And He excelled me by giving me Mufasssal. (Ahmad)

Excluding Surah Al-Fatiha, which can be treated like a preface to the Qur'an, these groups are as follows:

Al Tiwal (The long) – Seven Surahs, from Al-Baqara to Al-Tauba.

Al-Mi'in (The Hundreds) – Eleven Surahs, each containing more than a hundred verses, from Yunus to Al Saffat.

Al Mathani – Twenty nine surahs, given this title because they are just shorter than the Mi'in.

Al-Mufasssal – The remaining Surahs are grouped under this title because they contain many *Fawasil* (separations). These Surahs are short, so the reader has to stop frequently because a Surah has ended. This group is sub-divided further.

Tiwal Al-Mufasssal (The Long among the Mufasssal). This group contains twenty nine Surahs, from Al-Hujurat to Wal Mursalat.

Awsat Al-Mufasssal (Medium among the Mufasssal). Fifteen Surahs from An-Naba to Wal Lail.

Qisar Al-Mufasssal (Short among the Mufasssal). Twenty two Surahs, from Wad Duha to Wan Nas.

8. The longest verse in the Qur'an is the verse of debt, which is verse 280 of Surah Al-Baqara.
9. The shortest verse is verse 64 of Surah Al-Rahman, when Allah Almighty describes the gardens of paradise as **مُدْهَامَاتَانِ** (Dark-green in colour). (55: 64)
10. The longest Surah of the Quran is Surah Al-Baqara, which contains 286 verses.
11. The shortest Surah is Surah Al-Kauthar, which has 3 verses.
12. The "Basmallah" ("Praise Be to Allah, the Most Gracious, the Most Merciful".) occurs before each Surah except Surah At-Tauba. It also occurs within the text of Surah An-Namal (verse 30), making a total of 114 occurrences.
13. The proper names that are mentioned in the Qur'an are listed below.

The Prophets and Messengers of Allah.

Twenty six names are mentioned: Adam, Idris, Nuh, Hud, Salih, Ibrahim, Lut, Isma'il, Ishaq, Ya'qub, Yusuf, Shu'aib, Ayyub, Musa, Harun, Dawud, Sulaiman, Ilyas, Alyasa', Dhu'l-kifl, Yunus, Zakariyya, Yahya, Uzair, 'Isa, Muhammad (Peace be upon all of them).

The angels. Five angels are mentioned by name: Jibra'il, Mika'il, Malik the guardian of Hell, Harut, Marut.

The revealed Books Taurat, Zabur, Injil, Qur'an.

Pious people: The family of Imran (the father of Maryam), Dhul-Qarnain, Zaid (b. Haritha), Talut, Luqman, Maryam.

People notorious for their evil deeds. Iblis (or Shaitan), Abu Lahab, Azar (father of Ibrahim), Tubba', Thamud, Jalut, Samiri, Saba, Fir'aun, Qarun, Madyan, Haman (Pharoah's minister), Yajuj and Majuj (Gog and Magog).

The idols mentioned in the Qur'an. Ba'l, Jibt, Tagut, Lat, Uzza, Manat, Wadd, Suwa', Yaghuth, Ya'uq, Nasr.

The tribes and Nations. Muhajir, Ansar, Romans, Al-Asbat (descendants of Ya'qub).

Quraish, Ad, Thamud.

Places. Al-Ahqaf, Iram (place named after Ad Iram), A'raf, Babul, Badr, Bakkah (Makkah), Al-Jannah, Jahannam, Judi, Hijr, Hunain, Al-Rass, Raqim, Safa, Marwah, Mount Tur, Sinai, Arafat, Kauthar, A'ikah, Madinah, Al-Mash'ar Al Haram, Misr, Yathrib, Al-Ka'ba.

Religious Groups: Jews, Christians, Magians, Sabi'un, Polytheists.

Days, months, planets. Jum'a, Al Khunnas (the Stars that appear and disappear, such as Mercury, Mars and Venus), Shi'ra (a star), Sun, Moon, Ramadan, Sabat (Sabbath).

14. The animals, plants, minerals and precious stones mentioned in the Qur'an.

Animals. Camel, Cow, Goat, She-camel, Dog, Birds of prey, Horse, Mule, Donkey, Hunting beasts (like the lion), Fly, Calf, Snake, Locust, Fish, Pig, Mosquito, Wolf, Quail, Sheep, Frog, Spider, Crow, Moth, Elephant, Monkey, Lice, Bee, Ant, Hoopoe.

Plants and Fruits: Grain, Crops, Trees, Hay, Onion, Vegetables, Fig, Olive, Apricot, Mustard seeds, Acacia tree, Sweet Basil, lentils, Grapes, Garlic, Banana, A bitter and pungent tree (Zaqqum), Ginger, Cucumber, Camphor, Palm tree, Pumpkin, Tamarisk, Lote tree, Sweet-smelling plants (Raihan), clover.

Metals: Gold, Silver, Iron, Brass.

Precious Stones: Pearls, Corals, Sapphires.

15. *The Names of Allah Almighty:* These names occur in the Qur'an and are listed by Imam Tirmidhi in his collection of Hadith.

(He is Allah besides whom there is no God) **هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ**
(Glory be to him)

الرَّحْمَنُ	1. Ar-Rahman	the Merciful One
الرَّحِيمُ	2. Ar-Rahim	the Compassionate.
الْمَلِكُ	3. Al-Malik	the King
الْقُدُّوسُ	4. Al-Quddus	The Holy One
السَّلَامُ	5. As-Salam	the Peace
الْمُؤْمِنُ	6. Al-Mu'min	the Faithful
الْمُهَيِّمُ	7. Al-Muhaimin	the Overseer
الْعَزِيزُ	8. Al-Aziz	the Mighty
الْجَبَّارُ	9. Al-Jabbar	the Almighty
الْمُتَكَبِّرُ	10. Al-Mutakabbir	the justly Proud
الْخَالِقُ	11. Al-Khaliq	the Creator
الْبَارِئُ	12. Al-Bari	the Maker
الْمُصَوِّرُ	13. Al-Musawwir	the Fashioner
الْعَظِيمُ	14. Al-Ghaffar	the Pardoner
الْقَهَّارُ	15. Al-Qahhar	the Overcomer
الْوَهَّابُ	16. Al-Wahhab	the Bestower

الرَّزَّاقُ	17. Al-Razzaq	the Provider
الْفَاتِحُ	18. Al-Fattah	the Opener
الْعَلِيمُ	19. Al-Alim	He Who knows
الْقَابِضُ	20. Al-Qabid	the Restrainer
الْبَاسِطُ	21. Al-Basit	the Extender
الْخَافِضُ	22. Al-Khafid	the Humbler
الرَّافِعُ	23. Ar-Rafi	the Exalter
الْمُعِزُّ	24. Al-Mu'izz	the Empowerer
الْمُذِلُّ	25. Al-Mudhill	the Abaser
السَّمِيعُ	26. As-Sami	the Hearer
الْبَصِيرُ	27. Al-Basir	He Who sees
الْحَكَمُ	28. Al-Hakam	the Judge
الْعَدْلُ	29. Al-Adl	the Just
اللطيفُ	30. Al-Latif	the Kindly One
الخبيرُ	31. Al-Khabir	the Well-informed
العظيمُ	32. Al-Azim	the Great One
الجليلُ	33. Al-Halim	the Forbearing
الغفورُ	34. Al-Ghafur	the Forgiving
الشكورُ	35. Ash-Shakur	the Grateful
العالِ	36. Al-Ali	the High One
الكبيرُ	37. Al-Kabir	He Who is great
الحفيظُ	38. Al-Hafiz	the Guardian
المُغِيثُ	39. Al-Muqit	the Nourisher

الْحَاسِبُ	40. Al-Hasib	the Reckoner
الْجَلِيلُ	41. Al-Jalil	the Majestic
الْكَرِيمُ	42. Al-Karim	the Generous
الرَّقِيبُ	43. Ar-Raqib	the Watcher
الْمُجِيبُ	44. Al-Mujib	He Who answers
الْوَاسِعُ	45. Al-Wasi	the Comprehensive
الْحَكِيمُ	46. Al-Hakim	the Wise
الْوَدُودُ	47. Al-Wadud	the Loving One
الْمَجِيدُ	48. Al-Majid	the Glorious
الْبَاقِیُّ	49. Al-Ba'ith	the Raiser (of the dead)
الشَّهِيدُ	50. Ash-Shaheed	the Witness
الْحَقُّ	51. Al-Haqq	The Truth
الْوَكِيلُ	52. Al-Wakil	The Trustee
الْقَوِيُّ	53. Al-Qawi	The Most Strong
الْمَتِينُ	54. Al-Matin	The Firm One
الْوَلِيُّ	55. Al-Wali	The Protecting Friend
الْحَمِيدُ	56. Al-Hamid	The Praiseworthy
الْمُحْسِي	57. Al-Muhsi	The Reckoner
الْمُبْدِئُ	58. Al-Mubdi	The Originator
الْمُعِيدُ	59. Al-Muid	The Restorer
الْمُحْيِي	60. Al-Muhyi	The Giver of Life
الْمُمِيتُ	61. Al-Mumit	The Creator of Death
الْحَيُّ	62. Al-Hayy	The Alive

الْقَيُّومُ	63. Al-Qayyum	The Self Subsisting
الْوَجِدُ	64. Al-Wajid	The Finder
الْمَاجِدُ	65. Al-Majid	The Noble
الْوَاحِدُ	66. Al-Wahid	The Unique
الْأَحَدُ	67. Al-Ahad	The One
الضَّمَدُ	68. As-Samad	The Eternal
الْقَادِرُ	69. Al-Qadir	The Able
الْمُقْتَدِرُ	70. Al-Muqtadir	The Powerful
الْمُقَدِّمُ	71. Al-Muqaddim	The Expediter
الْمُؤَخِّرُ	72. Al-Mu'akhkhir	The Delayer
الْأَوَّلُ	73. Al-Awwal	The First
الْآخِرُ	74. Al-Akhir	The Last
الظَّاهِرُ	75. Az-Zahir	The Manifest
الْبَاطِنُ	76. Al-Batin	The Hidden
الْوَالِي	77. Al-Wali	The Governor
الْمُعْتَلِّقُ	78. Al-Muta'ali	The Most Exalted
الْبَرُّ	79. Al-Barr	The Source of All Goodness
التَّوَّابُ	80. At-Tawwab	The Acceptor of Repentance
الْمُنْتَقِمُ	81. Al-Muntaqim	The Avenger
الْعَفُو	82. Al-Afuw	The Pardoner
الرَّؤُوفُ	83. Ar-Rauf	The Compassionate
مَالِكُ الْمُلْكِ	84. Malik-ul-Mulk	The Eternal Owner of Sovereignty

ذُو الْجَلَالِ وَالْإِكْرَامِ	85. Dhul-Jalal Wal-Ikram	The Lord of Majesty and Bounty
الْمُقْسِطُ	86. Al-Muqsit	The Equitable
الْجَامِعُ	87. Al-Jami	The Gatherer
الْغَنِىُّ	88. Al-Ghani	The Self-Sufficient
الْمُغْنِي	89. Al-Mughni	The Enricher
الْمَانِعُ	90. Al-Mani	The Preventer
الضَّالِّمُ	91. Ad-Darr	The Distresser
النَّافِعُ	92. An-Nafi	The Propitious
النُّورُ	93. An-Nur	The Light
الْهَادِي	94. Al-Hadi	The Guide
الْبَدِيعُ	95. Al-Badi	The Incomparable
الْبَاقِي	96. Al-Baqi	The Everlasting
الْوَارِثُ	97. Al-Warith	The Supreme Inheritor
الرَّشِيدُ	98. Ar-Rashid	The Guide to the Right Path
الصَّابِرُ	99. As-Sabur	The Patient



The study of Al-Quran Correspondence Course

Lesson 1

The story of Adam & Iblis.
Some important facts to know about the Quran.
Hadith: Faith (Iman).
Islam: The Right Path.

Lesson 2

Nuh and his message.
Hadith: Love of the prophet.
Islam: The natural and eternal truth.

Lesson 3

Prophet Hud and the people of 'Ad.
Hadith: The signs of the hypocrite.
Belief in one God.

Lesson 4

Ibrahim.
Hadith: The hereafter.
Tawheed: Oneness of God.

Lesson 5

The supplications of Ibrahim.
Hadith: The call to prayer (Adhan).
Prophethood.

Lesson 6

Isma'il and Ishaq. Lut.
Hadith: Prayer (Salah).
Belief in the Prophets of Allah.

Lesson 7

Yusuf.
Hadith: Prayer (Salah).
Belief in the Prophets of Allah.

Lesson 8

Messengers after Yusuf. Shu'aib & Ayyub.
Hadith: Congregational prayer (Sallah al-Jumuah).
Belief in the last Prophet Muhammad.

Lesson 9

Musa and Harun.
Hadith: Friday Prayer.
Belief in Angels.

Lesson 10

Musa.
Hadith: The travellers Prayer.
Belief in the Books of Allah.

Lesson 11

The Children of Israel in Sinai.
Hadith: The Funeral regulations.
(Sallah al-Janaza).
Belief In the Last Day.

Lesson 12

Dawud and Sulaiman.
Hadith: Funeral regulations.
Belief in the Nature of Good and Evil.

Lesson 13

Ilyas, al-Yasa' & Dhu'l-kifl; Yunus;
Zakariyya & Yahya.
Hadith: Zakat.
Belief in destiny (Qada wa Qadar).

Lesson 14

Isa Ibn Maryam.
Hadith: Zakat.
Belief in Life after Death.

Lesson 15

The two sons Of Adam; the people of the Sabbath; Harut & Marut; Uzair.
Hadith: Zakat.

Lesson 16

The people of the cave;
Dhu'l-Qurnain.
Hadith: Fasting.

Lesson 17

Luqman; The people of the Trenches; The people of the Elephant.

Lesson 18

The Life of the Prophet (1).
Hajj, 'Umrah & visiting the Prophet's Mosque.
The Manner of Creation.

Lesson 19

The Life of the Prophet (2).
How did the Prophet perform Hajj?
The Hadith of Jabir.

Lesson 20

The Life of the Prophet (3).
Hadith: Isra' & Mi'raj.
Mankind: by Creation or Evolution?